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THE ANDREASSON AFFAIR: CRITIQUE AND REBUTTAL

This issue of the Newsletter is devoted to a detailed look at the encounter claim of Betty Andreasson (now Betty Luca), in Ashburnham, Massachusetts, January 25, 1967.

The case has gained much attention as the result of a condensed version of the original report, published in book form (The Andreasson Affair, Raymond E. Fowler, Prentice-Hall, New Jersey, 1979). Even though the dust jacket of the hardcover edition mentions that the original report is 528 pages long, most people assume that the publisher's 239 page book contains the "meat" of the case material. To a large extent this is true as much of the formal report is made up of transcripts of hypnosis sessions and interviews - material that would make dull commercial fare. Yet, the obvious question is whether a reading of the original report conveys the same impression as the book.

In an attempt to answer this question, Joe Santangelo, MUFON State Director for Massachusetts and one of the original investigators, asked MUFON member Ben Greene, Jr. to read the original case report critically and then present his impressions. What follows are those impressions and Betty Luca's reply. Since Ben was not one of the original investigators he was considered a fresh and detached observer.

The case itself has importance beyond the actual content of the encounter claim. It served as an introduction to the extended use of hypnosis for a group of local investigators with a cooperative witness over a long period of time. As such, it was an unavoidable learning experience; questioning may not have been addressed to gaining the right types of information and at least some may have been of the leading variety. The investigation, although including lie detection and background checks, did not include formal psychological testing. Also, it was an attempt to investigate a claim which earlier would have been dismissed as nonsense on face value alone.

This is not to imply that the investigation was at all amateurish; far from it. Great effort and expense by a dedicated team for over a year made this one of the best investigated of all UFO encounter claims. It was just this determined effort and objectivity that later gave rise to the idea that more could have been done.

For those who are not familiar with the case, here is a brief summary of the claim.

(continued on page 2)

On the evening of January 25, 1967, Betty was at home with her family. During a power failure a glowing light was observed through the windows. When the power was restored, Betty observed four, 3 1/2 foot tall, entities enter the house through the closed wooden door. Betty exchanged her Bible for a thin blue book which later disappeared. While her family was in a state of suspended animation, Betty was taken aboard a craft, of her own volition, subjected to a sequence of traumatically recalled examinations after which she experienced an alien environment. The summit of her recall there was a religious experience involving the symbol of the mythical Phoenix. Upon returning home, her family was still in suspended animation. The family members were put to bed under supervision of the entities. The next morning no memory of her experience remained.

It is hoped that the following will prove instructive for those who have already read the story and cause the unfamiliar to want to learn more. Ben's and Betty's original pagination has been preserved for cross-referencing.

NOTE: Jules Vaillancourt has questioned Dave Webb's estimate of nine family members witnessing the entities during the total encounter period. Only three have actually stated that they saw the entities; Betty, her father, and her daughter Becky.

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CRITIQUE OF THE ANDREASSON CASE

1. At Joe Santangelo's request I examined the Andreasson Case from the viewpoint: What can we learn to help us in future cases?

2. Before we discuss the Andreasson Case itself, I want to talk about how we handle data. When we are investigating a case we are collecting data. And it is very misleading to lump all the data together as if it were of equal importance. I recommend that you divide your data into "hard" data and "soft" data. Of course nothing is black and white, and one could set up a system by which one gives a score or numerical value to each piece of data. But this is cumbersome, and I believe that the two categories of hard and soft are sufficient to call our attention to the relative importance of the various items of data. If we do this as we go along, it can help us in deciding how far we should carry a case. Without such a classification, we can become overly impressed by a large amount of soft data and put more effort into a case than it merits.

3. I would limit hard data to the following:

a. Physical traces such as landing marks, broken tree limbs, or physical injuries to witnesses that are documented by photos or medical records

b. Physical records such as photographs, letters, journals, diaries, tape recordings

c. Verbal statements that are corroborated by at least one other independent witness or by some physical traces or records.

I would include all other data in the category of soft data. Please note that in my opinion the use of Hypnosis, a Lie Detector, or a Psychological Stress Evaluator does not change the data's category. In my judgement, a verbal statement is still soft data.

4. My reasons for categorizing all verbal statements that are not independently corroborated as soft data, is that as UFO investigators we are always dealing with events that happened in the past. Therefore in most cases we will find ourselves investigating not a UFO, but a human being's memory traces. And these memory traces are never a completely accurate record of the event. And the longer the time that has elapsed since the event, the less reliable the memory.

5. During our recent Symposium, Dr. Hynek urged us to conduct our investigations in a professional, scientific manner. If we are to follow his advice, we must keep in mind the latest scientific ideas on how our memory functions. Before we go further, I would like to discuss those ideas.

6. Each of us has three different memory systems:

a. We have a sense organ memory which holds what we have just seen or heard for about one second.

b. We also have a short term memory that lasts for about 15 or 20 seconds.

c. And finally we have a long term memory that can hold data for an entire lifetime.

7. Because Long Term Memory does last most of your life, you tend to think of it as being an accurate representation of what happened. This is far from the truth. The accuracy of the memory depends on several major factors:

a. How much attention you paid to the event when it happened. The more you pay attention, the more you remember. Evidence shows that, generally speaking, during stressful situations, you are expending energy creating a feeling of anxiety, and high anxiety hinders the formation of an accurate memory trace. The sudden appearance of UFO occupants has to be a stressful event for almost everyone; therefore we can expect a less accurate account of the UFO incident to be filed in long term memory.

b. There is considerable scientific evidence that we do not remember very much of an event. We recall a few aspects of the event---probably those few aspects to which we paid close attention. Then, to quote C. S. Morgan, we "fill in the lowlands of our memory from the highlands of our imagination." This probably occurs to some extent with every memory, and we do it in an unconscious fashion. We create a new memory that we have confidence in. So a stressful UFO event will usually contain less facts and more imagination than a more normal event.

c. A very important factor is: How often the witness has thought about or discussed this event during the intervening time. The more often a person has recalled an event, the less accurate his memory will be. When the event is recalled, it

is brought from long term storage into short term memory where it is compared with the person's current ideas and sense impressions. And this changes the original memory. What we put back into long term memory is not what we take out. The memory trace has now been changed by the new ideas or sense impressions.

(1) Please note that talking about the event with another is likely to change the memory even more than just thinking about the event since the memory may now include aspects of this discussion as part of the original event. In fact, evidence shows that when a witness is questioned about an event, whether they are in their normal state or in a state of hypnosis, a question can actually transform the witness's memory of the event by adding the idea implied by the question, into the memory of the original event. So---

(2) A memory that we have frequently recalled is a memory that we have frequently repainted. It may bear little or no resemblance to what actually happened. This repainted memory will pass any kind of a Psychological Stress Evaluation or Lie Detector Test. And if you hypnotize the person, what you will get is the new painting, not the original picture. In other words, each of us is always using the present to change our past, and there is no way the original past can be recovered by use of our memories alone.

8. I hope this makes clear to you why I would classify all verbal statements as soft data, unless they are corroborated by an independent witness or by physical evidence. I do not say we should throw out soft data. I say we should recognize that it is soft, and we should not admit it as evidence until we have made a strong effort to disprove it. If we want MUFON to attain professional status, we must ourselves vigorously attack any soft data we collect. And we must refrain from publicizing any soft data that does not survive such an attack.

9. If we look at the data available on the Andreasson Case from this viewpoint, we find the following:

a. Hard data is very limited.

(1) There were no physical traces.

(2) Physical records consist of three letters:

- (a) Letter to National Enquirer dated 3 Aug 74
- (b) Letter to National Enquirer dated 29 Nov 74
- (c) Letter to Dr. Hynek dated 20 Aug 75

There are no other letters, no journals, diaries, photos, or tapes.

(3) There are no verbal statements that are corroborated by independent witnesses.

(a) Betty Andreasson's daughter Rebecca who claims to have witnessed the alleged event, is not an independent witness. She is clearly dominated by her mother. Her lifestyle, her religious beliefs, and her interest in the occult are carbon copies of her mother.

(b) Betty's father Waino is not an independent witness. The only statement we have from Waino was written by him in Betty's presence and without any other person present. It was delivered to MUFON by Betty. It cannot be judged an independent statement.

(c) Betty's mother is not an independent witness. Her brief interview shows that she suffers from the mental confusion that follows some strokes. She appears to be mainly parroting statements she has heard from Betty.

(4) So, using my definitions, the hard data in this case consists solely of three letters.

b. The soft data is very extensive:

(1) Transcripts and tape recordings of fourteen hypnotic sessions with Betty Andreasson. During several of these sessions, her daughter Rebecca was also regressed.

(2) Four lengthy interviews with Betty

(3) Forty-seven sketches drawn by Betty

(4) TV and Power Company records. (These cannot be considered hard data because we are not certain of the date and time of the event.)

- (5) A psychiatrist's statement
- (6) A Psychological Stress Evaluation of Betty and Rebecca.
- (7) Evaluations by the investigators and the hypnotist.
- (8) Numerous other minor records, maps, character checks, etc.
- (9) So although the data record of this case consists of about five inches of typed pages and drawings, by my definitions only 14 pages can be considered hard data, and all the rest is soft data.

10. Now let's look at the contents of the first of the three letters that constitute the hard data:

a. On the 3rd of August 1974 Betty Andreasson wrote a letter to the National Enquirer. Although the main subject of the three typed pages was UFO's, she does not once mention or even hint at the fact that she had a personal UFO experience seven years earlier. The letter is an amazing hodge-podge of nonsense. For example:

(1) An ancient civilization left four large stone figures of an eagle, peacock, humming bird and spider in South America to instruct modern man on how flying saucers work.

(2) Egypt, Atlantis, and Lemuria were technically more advanced than we are. Their knowledge came from fallen angels who had married their women.

(3) My favorite piece of nonsense in this letter is, and I quote: "A camera takes a picture backwards and develops it frontwards. Could the eclipse of the sun or the moon serve as a shutter on a camera taking an actual picture of today's life and bouncing it off the moon into another dimension on earth." End of quotation.

b. I cannot believe that the Betty Andreasson who wrote this letter was too modest or too afraid of being laughed at to reveal that she had a personal UFO contact.

c. She says in this letter that she believes that UFO's are real and that the keys to finding the truth about them lies in the stone figures of the Nazca plains of South America---figures that she saw in a TV program---probably the Erich von Danikin program.

d. Does it make sense that she would not mention her 1968 UFO experience if such an experience existed?

11. On 29 Nov 74 Betty wrote her second letter to the National Enquirer. In this second letter she uses three-quarters of a typed page to describe the scene when several aliens appeared in her home in 1967 and exchanged books with her. I will analyze this scene later. However, I want to point out at this time that she ends her description of this scene with the following two sentences: (I quote) "Was it a dream? To this day I do not know, but since then my daughter and I have experienced unusual happenings." (End of quotation) The remainder of the letter is more ideas based on the book "The Hollow Earth" which Betty has read, some statements about how the Egyptian Eye of Horus symbolizes UFO's, and a fragment of a poem called Hidden Children which she says symbolizes the UFO's working power. Attached are some examples of automatic thoughts by Betty and automatic writing by Rebecca, none of which convey any known message. My favorite here is Betty's expression: "Do not uptit the 22 for 7 and 10 and 9 are duel."

12. Both of these letters were rejected by the National Enquirer, so on 20 Aug 75 Betty wrote to Dr. J. Allen Hynek. This letter is essentially a combination of the two letters to the Enquirer. However there is one change. She no longer says she doesn't know if her UFO encounter was a dream. She now states it as if she is sure it really happened.

13. So as far as hard data is concerned, we have less than three pages regarding an alleged UFO encounter and twelve pages of nonsense based on such books as the "Chariot of the Gods" and "The Hollow Earth". Personally I think that the fact that her description of the UFO encounter progresses from nothing in August 1974 to a possible dream in November 1974 to a real event in August 1975, casts considerable doubt on the reality of this event. I think what we have

here is a person changing her memory traces of the past over a period of a year, during which she has often recalled and discussed this matter so that it progressed from nothing to a dream to an apparent real memory.

14. Now, as investigators, it is essential that we critically examine each piece of data and try to determine whether it is describing a new, unique event, or whether it is merely a retelling, in their own words, of something the person has read or heard or perhaps watched on TV. Let us now look at the opening scene of the Andreasson case from this point of view.

a. The major events of this scene are as follows: A UFO has landed behind Betty's house but it is so shrouded in fog that it is not noticed by anyone else. Four strange looking beings appear in Betty Andreasson's kitchen. She thinks they are angels because they came through the closed door. So she offers them food and when they accept, she starts to cook some meat for them. They say they can only accept burnt food. But when she starts to burn the meat, they say their food is knowledge tried by fire. So Betty leads them into the living room, picks up a Bible, and turns to face the leader. He holds a thin blue book in his hands. They exchange books. He waves his hand over the Bible, and it becomes four Bibles. He gives one to each of his three companions. Each one holds his Bible in his hands, and the Bibles automatically turn page by page until every single page was flipped. To quote Betty, "Like it was so fantastic to them that they wanted to devour it so, but without putting it to their mouth, they were like devouring it quickly."

b. This is not a UFO scene. It is a religious scene. Although the beings look like characters from Star Trek, they act like characters from the Bible. In fact, Betty tells us they are angels, and the episode in the kitchen is based on the religious concept of a burnt offering. So, if we want to find the origin of this scene, we must look in the Bible. Now Betty says time and time again that she has spent many, many hours reading and studying the Book of Revelation in the Bible. If we turn to Chapter 10 of the King James version of that book, we find the following: (I have omitted the non-relevant material.)

Par. 1: And I saw another mighty angel come down from heaven clothed with a cloud . . .

Par. 2: And he had in his hand a little book open . . .

Par. 9: And I went unto the angel and said unto him, give me the little book . . .

Par. 10: And I took the little book out of the angel's hand and ate it up . . .

c. There is one other element of this scene that corresponds to Chapter 10 of Revelations:

(1) When Betty and the beings enter the living room, her family are there, and Betty says, "And I seen all my family as if time had stopped for them."

(2) Chapter 10 of Revelations says (and again I have omitted some words):

Par. 5 and 6: "And the angel . . . lifted up his hand to heaven and did swear . . . that there should be time no longer."

d. No one can say for certain whether or not Betty Andreasson had a UFO encounter. However, based on what I have just discussed regarding the opening scene of this alleged encounter, I would contend that if an encounter did occur, the memory trace of this important scene of the encounter has been repainted in terms of the Book of Revelations. It is equally possible that there was no UFO encounter and that we see here the genesis of an hallucination.

e. In thinking about this scene, please remember that this is the only scene that appears in what I have called the hard data.

15. Now we come to the 14 hypnotic sessions that represent the great majority of the data on this case.

a. Although I don't claim to be a hypnotist, I've had considerable experience in this area since I've used a similar technique to regress over 250 people to experiences in what may or may not be past incarnations. I have also

worked a few UFO cases with Joe Nyman using my reverie technique. As I read through the transcripts of these hypnotic sessions I found that they were different from my experiences in that Betty's encounter unfolded like the old-time movie serials. The events were recovered in more or less chronological order. The first three hypnotic sessions mainly review the initial scene. The fourth session introduces the physical examination. The fifth, sixth, seventh and eighth sessions again take us from the initial scene through the completion of the physical. In the ninth session for the first time, we leave the UFO and take a trip through an exotic landscape, and it ends with Betty standing in front of a huge bird. In the tenth session the huge bird is reduced to ashes, Betty experiences a religious ecstasy, and she travels back to the UFO. In session 11 she is back at home, and the strange beings put the family to bed. Sessions 12, 13, and 14 bring talking in tongues and spiritual guidance messages for mankind.

b. Now I am disturbed by this serial-like progress. It is assumed here that the entities gave Betty some type of a command to forget the main events, thus imposing an hypnotic amnesia. However there have been scientific experiments on just this topic. Two psychologists, Evans and Kihlstrom, in three years of experiments from 1973 to 1976, have shown that if the lack of retention is a result of hypnotic amnesia, the memories remain intact; it is the retrieval process that has been disrupted. Therefore I would expect that when Dr. Edelstein hypnotically lifted the amnesia, the rough outline of the entire encounter would appear, and that details would be filled in during subsequent sessions. However, this is only a personal opinion, and I do not know of experiments that include this aspect of lifting an hypnotic amnesia.

c. In November 1974 Betty's second letter to the Enquirer first described the arrival of the entities. It is not until April 1977, 29 months later, that she first mentions a physical examination, and it is June 1977 before she reveals the climax in which the huge bird is consumed like the Phoenix, an early Christian symbol of resurrection. The length of this process of recovering from amnesia concerns me. In the Natural History of the Mind, Gordon Taylor states that hypnotically-induced amnesia is rarely total and does not last indefinitely. After six or seven months, a good deal returns. Of course, he is talking about amnesia induced by human hypnotists. The aliens' technique may be more effective.

16. This case, like any UFO investigation, is a structure built up event by event. And how you judge that structure depends upon the beliefs that you bring to the investigation. Based on your beliefs, one person may see the structure as a solid edifice built of bricks, while to another it may be a house of cards. That is the problem with soft data---you interpret it in accordance with your beliefs. Let us briefly look at the Andreasson case with this aspect in mind.

a. The entities' appearance, their ship, the physical examination, and almost every UFO aspect of this case (except the description of the alien planet with its phoenix-like bird) are almost identical with cases that have been described in UFO literature prior to Betty Andreasson's November 1974 letter to the National Enquirer. For example, the Lehi Utah Case of 1973 is amazingly like the Andreasson Case. Both include the following factors:

A woman with seven children.

Her husband was not present.

Although all children were there, only the oldest girl remembered the aliens.

After a lapse of over a year, the woman wrote to a magazine resulting in an investigation.

Hypnosis disclosed there were four or five aliens.

The aliens were very organized.

The aliens were very thin.

The aliens wore fluorescent clothing with Sam Brown belts.

The aliens floated, and they caused her to float.

The aliens put a needle in her head and a needle in her navel.

In the UFO she saw glass cases along a wall with colored liquid in them.

When she was returned to the house, the aliens put the children to bed.

b. Now, whether you believe the correspondence between the Lehi report and the Andreasson report strengthens or weakens the Andreasson Case depends upon the beliefs you bring to it. I'm sure that there are people who would say, this fact confirms Betty's story. I'm equally sure that most scientists not associated with UFO organizations would say that Betty Andreasson probably read about the Lehi case in Saga magazine, in an APRO report, in the Enquirer, or in some other publication, and that she was struck by its similarity to her life and adopted it as her own, either deliberately or subconsciously, so that sooner or later it became a part of her memories and as much a fact to her as any other element in her past.

17. In my opinion, the major weaknesses of the Andreasson Case that we should correct in future cases, are as follows:

First: What little validity Rebecca Andreasson had as an independent witness was lost when she and her mother were interviewed in each other's presence. Witnesses must be examined separately.

Second: Betty's father should have been interviewed by an investigator. Also Betty's husband should have been interviewed even though he was apparently in the hospital during the main event. An interview report with Betty's sister Shirley, with whom she discussed occult matters, should have been included. Every pertinent witness must be interviewed separately, and as soon as possible.

Third: Failure to examine the Andreasson's UFO and occult reading material casts doubt on all of the soft data. Betty says they burned their UFO books two years before the investigation began because they felt it was the work of the devil. If true, why did she write to the Enquirer? And why was she re-reading the book entitled "The Hollow Earth" during the investigation? At the very least, Betty and Rebecca should have been asked to list in writing which UFO books and articles they had read and which TV programs about UFO's they had watched. Their bookcases should have been examined also. Investigators who do not pin down the witness's prior knowledge will not build a case that convinces outside observers.

Fourth: The hypnotic sessions were too disorganized as far as questioning was concerned. There were too many

leading questions that may have introduced new ideas into Betty's belief system. The best technique is to, first, allow the witness to tell his or her story with a minimum of questions. Also either the first or second hypnotic session should explore the overall boundaries of the experience. This will make it difficult for a witness to expand the scope of the event during the investigation.

18. For the reasons I discussed earlier, I recommend all investigators be cognizant of the latest scientific ideas on the malleability of our memories. An excellent source for this information is the book I have used as the basis for many of my remarks on memory. It is "Memory" by Elizabeth Loftus, a professor of psychology at the University of Washington. It is available in a 1980 paperback from Addison-Wesley. In my opinion it should be required reading for UFO investigators.

19. In conclusion, it is very easy to be critical after the fact. I think the members of this group did a remarkable job in their investigation of this case. I doubt that anyone else would have done a better job. However we must try to improve our techniques and learn from mistakes. We can only do so by critically examining our own work.

BETTY LUCA'S REPLY IN THE FORM OF A LETTER TO RAY FOWLER:

Dear Ray,

I feel that it is only fair that when investigators put forth a report on an abductee subject, that the subject has a right to also be heard at the same time.

To be compared, I have referred to Ben's report concerning my experience by page, number, and letter.

Page 2, 7.a. and 7.b.

Not all evidence shows, during stressful situations; a high anxiety occurs that would hinder formation of accurate memory trace. Among many examples I could give, apart from my UFO experience, is the time I witnessed a robbery. If Ben would like to check this, it is fine with me. It was Dec. 9, 1966. I remember the smallest details of the account, right down to the facial and physical appearances such as jowls, scars, etc., white tufted upholstery with buttons in the back of the car; and because of my testimony, two men were convicted. This can be checked through court records, the assistant District Attorney, and police lieutenant of Leominster (Mass.). The case went through two different courts, years apart, and my memory of the event, people, and surroundings had not, and has not, failed me. I'm sure our court system would not have convicted these men on a few recalled aspects of the event. The only fill-ins of the lowlands of memory were done through the news media that did not report the complete, true, event the following day in the newspaper.

Why must it be labelled a new memory that we have confidence in, rather than confidence because the truth is present and can stand alone?

Besides, a UFO encounter is less stressful if faith is present, for the subject knows they are watched over and no harm will come to them.

Pages 2 and 3, 7.c.

Except for the book promotion, I have not thought nor dwelt on my experience. There are much better things to do, in my opinion. I think it is unhealthy to be obsessed with the UFO phenomenon.

For years I did not know I had had a UFO encounter; only that angels had visited me, so I cannot see where current ideas or sense impressions could have been compared. Angels are as old as time so I don't believe (my) impression has been changed to a new memory. If it were so, I'd probably think of them as aliens, which I don't.

Page 3, (1).

Very seldom did I discuss my experience (with) my sister and sister-in-law. What I did speak to them about was the strange writings and formulas; but not very often. We preferred to discuss the Bible, family and home. There were a few times they tried to help me out to find the meaning of some of the strange words, but without success.

Page 3, (2).

When an artist stands before a beautiful view with brushes, paints, and canvas, he will be sure to catch the exact replica of the scene. The artist feels the importance of that which is before him and will not add nor take away from what is.

Page 3, 8.

As I read through Ben's whole report it seemed as if certain material under his coined phrase (soft data) had already been classified as worthless, and not by a vigorous attack, but by an opinionated judgement.

Get-to-the-facts seems to be the criterion; forget the new emotional strains forced upon and undergone by a person because of an encounter! Ben is definitely missing something in this approach. There is no human thought given to the person's welfare or wellbeing. A person doesn't have to prove anything to an investigator or anyone else. They know what has happened and can close their mouth and go on their way and not give it another thought. Why should someone take grief from a person that seems to think they know more about what happened, what was done, said and meant than the abductee who was there? There has to be a better approach; otherwise it may end up that no one will come forward.

Page 3, 9.a.(1)

There were physical traces. Grass would not grow on the hill where the craft had landed, no matter how many times we planted seed. Also, where I kept the book there is a possibility of some strange physical effects.

Page 4, (2)

There are writings.

Page 4, (3) (a)

My daughter Rebecca is not a carbon copy of myself. What child of eleven is not under her mother's care ("domination" as Ben prefers to call it)? Her life style is not the same as mine; nor am I interested in the occult. Rebecca's religious beliefs are similar as far as Jesus Christ is concerned.

Page 4, (b)

My father's statement was not written in my presence. (As a matter of fact, he was sickly and did not want to get involved. He, therefore, wrote a brief paragraph only. He was against me telling what happened and was somewhat afraid that he would have problems with his social security because of it. I could also tell in his voice he feared for me. Yes, I did deliver the statement to MUFON. My parents were older and sickly people and did not want investigators coming to their home.

Page 4, (c)

Yes, my mother does suffer from mental confusions (as the result of) strokes, and could not be a reliable and true witness. And, yes, she would probably copy any statements heard.

Page 5, 10., a.(1) & (2)

First, I would like to clarify why there is no hint of UFO experience in the August 3, 1974, letter to the Enquirer. I wrote this letter because of an article I read about Erich von Daniken's CHARIOTS OF THE GODS, (printed) in the Enquirer and wanted to comment on it. It is common knowledge to biblical students that the watchers, or fallen angels, took and married earth women (Genesis, 6:2), which taught Civilization their works. To go into the knowledge of Egypt, etc., is fruitless, at this point. As for the eagle, peacock, humming bird and spider which are but carved or engraved in the flat stone surface in the land of South America (not large stone figures, as you put it); yes, they are natural nature symbols of the workings of the craft that Von Daniken wrote about in the article, left for antiquity; this was revealed to me.

Page 5, (3)

To respond to your favorite piece of nonsense, I quote one of my favorite scriptures, Corinthians I:27, : "But God has chosen the foolish things of the world to confound the wise."

This August 3, 1974 letter to the Enquirer was directed toward von Daniken's article. In turn, the Enquirer sent it back and stamped it "UFO?". That was not the reason I had sent it.

Page 5, 10. b.

As for being modest or afraid, no, I wasn't. I did not believe I would be laughed at, and it was not until the second letter that I speak of the Beings that entered my home, and associated them with the possibility of the UFO.

Page 6, c.

As for the TV program that showed the nature carvings, I do not think it was an Erich von Daniken program.

Page 6, d.

Perhaps you are referring to my 1967 experience?

Page 6, 11.

When I said, "was it a dream?", that does not mean I believed it to be a dream. I used that statement for lack of a better way to express myself.

Ben neglected to finish his favorite expression of one of the writings: "Do not uptit the 22 for 7 and 10 and 9 are duel. Time cannot open this door but 3 and 4." Just thought I'd finish it for him so the whole formula could be seen.

Page 6, 12.

In 1975, when I sent the information to Dr. J. Allen Hynek, I was relieved. I believed learned men would not laugh at me but take it seriously (even though it was strange) and find out what it all meant; otherwise, I would never have sent it. I felt a weight lift off my back as if the responsibility of what had occurred was shifted to people who knew what was happening.

During the hypnosis sessions that followed in 1977, the leader, Quazgaar, had said my race would not believe me until much time had passed (our time). Evidently, the ten years that had passed was that duration, for the entire account came forth.

Page 6, 13.

Again, Ben's personal doubt of the reality of my encounter is his opinion, and he has a right to his opinion, but it should be remembered as such. I was there, Ben was not.

Page 6&7, 13.

Do you tell a perfect stranger your private life? No! You slowly reveal more and more about yourself at each meeting until you feel the listener is a friend you can trust.

Page 7, 14.b.

It is too bad that the scientific field attacks the religious part of an encounter by putting false religious applications to areas or disregards it altogether, saying, it must mean something else. In other instances (because of the high strangeness involved) it will tack a science fiction tag on it to further discredit and continue to defend the scientific cause. I think this is being very narrow minded. A mature mind can see the connections between religion and science, if one tries. As far as science fiction is concerned, scientists scoffed and laughed only to end up making rockets and laser guns. Yesterday's science fiction has, as we all know, turned out to be today's scientific achievement. As for religion, it is very often overlooked by those scientists who have closed their minds and cannot begin to understand it. This, unfortunately, is their loss.

Page 7, b.

Yes, I do continue to say those beings in my experience are angels. But it is Ben that is saying the episode in the kitchen is the burnt offering concept. In the Old Testament the burnt offering was made unto God not the angels.

Yes, I have spent hours, days, and months reading the book of Revelation, and I have loved every minute of it. I am sorry Ben has omitted the so-called non relevant material that must not fit into his concepts.

Page 8

It is a known fact that scriptures (can be) taken out of context and applied to one's own definitions; of which the Bible warns: (II Peter I:20). Knowing this, no prophecy of scripture is a private interpretation. Therefore, Ben's private interpretation of my experience, applied to scripture is just his opinion again.

Page 8, c.(2)

Yes, Ben has omitted the Word, for if he were to really know the prophecies of the written word contained in Revelation, he would not make such statements.

Page 8, c. Par. 5&6.

Again, Ben attacks a prophecy of which he appears to know very little.

Page 8, d.

I am impressed with Ben's assurance that he understands Revelation so well. Only because many renowned Bible scholars and theologians cannot begin to understand this Great Work (author's caps, ed.). So, that he, presumably an authority on scripture, contended my experience was painted in, between my study and faith, or that everyone, including the psychiatrist failed to see that I was prone to hallucinations, or, as he puts it, the beginning of an hallucination.

Page 8, a., page 9, b.

I understand very little about hypnosis. However, when I was hypnotized, the investigators were first seeking details, but shortly after the first few sessions decided to let the entire account come forth. It was after that, I was brought back and forth for details. Through the week (between hynosis sessions) I was left open with subliminal hypnosis, and out of the blue received picture flashbacks once in a while as I busied myself with household chores or sat resting in a chair.

I would just like to repeat Ben's last sentence, which I think has much merit: "The aliens' technique may be more effective."

Page 10, a.

I would really like to meet this woman. I was not aware, nor did I know someone else had such a close case as mine. I feel kin to her.

The investigators wanted any and all abductee cases kept from me as not to be an influence in any way. I had no time for such things. If Ben were to understand how my life and environment was at the time he would realize what I am talking about. It was an all out effort just to get to sessions which we had to be transported to. Even today I do not know many cases.

Page 10&11, a.,b.

I'm sorry to disappoint Ben, but I never have heard of the Lehi case 'til now. I had never read any Saga magazine or APRO report. I had never heard of them. I had read the Enquirer once in a while.

To suggest I would deliberately or subconsciously adopt such a case is ridiculous. I was happy with my faith, family and home. This statement Ben made suggests he knows nothing of the deep Christian walk.

Page 11, 17. Second.

What occult matters did my sister Shirley and I discuss?

Page 11, 17. Third.

For Ben's rundown: if he were to have checked my library at the time he would have found Bibles, Ante-Nicene Fathers (two volumes), Apocrypha, Psuedepigrapha, Bible concordance, Woman of the Bible, Bible animals, Gospel of Thomas, complete encyclopedias of the Bible (for the children), Readers Digest Garden Book, dictionary, (a book about the) Dead Sea scrolls, etc., (all) of which I still have.

I did not say I burned UFO books two years before the investigation. I did not have UFO books. We were told by some people that the writings Becky and I were getting were against God, and so Becky took page after page of the writings and we burned them in a pail outside. Also, we burned an illustrated book of an old Egyptian cartoonlike story that had a clay seal on the cover. My sister Shirley had found it in a thrift store and had given it to me. So please do not distort the truth.

"If true, why did she write to the Enquirer?", Ben questioned. My reply - because the truth is the truth. Burning the writings did not stop the formulas and writings from coming, and the fact remained (that) the Beings came into my home and we exchanged books. No matter what well intended people said, it was, I knew, different, because I experienced it and believe the Lord was and is with me.

I do not remember re-reading The Hollow Earth; only that the investigators asked what books I had read.

I remember watching a TV story on Betty Hill and her husband one or two days after I had sent Dr. Hynek the 1975 letter.

Page 12.

Regardless of what way the investigators were to have handled it, I think when the Beings want to have something come out, no scientific technique is going to matter.

Page 12, 19.

I agree with the last statement about the investigators. I saw the dedication of their volunteer work. Becky and I were so exhausted from hypnosis and constant questioning, when we got home we would have to lay down for the rest of that day.

My only suggestion to improve an investigator's techniques is to remember the human element in the subject (percipient-ed.). The subject is trusting an investigator with a delicate part of their life. A happening that is not fully understood by the abductee who is looking for answers to what is going on from those interested in the event - hoping that by their cautious probing he will be enlightened to what happened and why. Many times, it is carelessly treated like a rape victim was in the past, which, I think, leaves permanent scars on the psyche. If the human element continues to be stepped on, I'm sure no brave soul will venture forward to step under your microscope, for fear he will be crushed like a bug.

So far, out of all negative critique I've seen of my case, Ben has made some very good comments. He sounds like a very thorough investigator. He is very sharp and to the point. However, I think his very staunch, aggressive and opinionated pursuit could definitely turn off and away many new UFO subjects.

Thank you for sending me the CRITIQUE to review and comment on.

In Christ,

Betty Ann Luca

Betty Ann Luca
(Andreasson)